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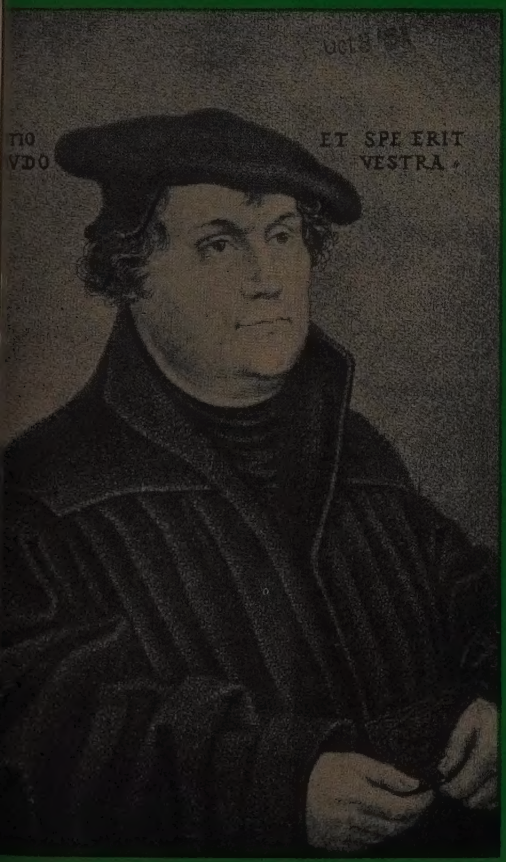

Martin Luther

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LUTHERAN MEN

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A Wide Range of Activities

By C. FRANKLIN KOCH

The work of the Board of Social Missions

"JACK OF all trades and master of one."

This old saying confronts me frequently as I think of the scope of the work of the Board of Social Missions, for certainly that board has been assigned tasks by the church which require skills in many areas. I only hope we may have proved, during the last 12 years, that the board has secured leaders who have the possibilities of mastering their assigned areas of work.

Too few in the Church know how broad and varied the fields of social missions are. Let us look at them.

Inner Missions

"Inner Missions is the mission in our midst." That is the favorite definition given by the secretary for Inner Missions, the Rev. Francis A. Shearer, who joined the staff of the board in April, 1946. And what is that mission? To reach with the Christian message and Christian service everyone in our community. That means ministering to those whom Jesus served, described in his words, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have good tidings preached to them."

Is the church doing anything for the blind? Yes. Luther's *Small Catechism* and its explanation are available in Braille for blind children. A fair portion of the *Common Service Book*, with selected hymns, is embossed in Braille and is available upon request. Arrangements are made by the board whereby a Braille magazine, *Discovery*, published for children, and the International Uniform Sunday School Lessons in Braille can be sent by the John Milton Society, an interdenominational agency serving the blind. The Bible, in whole or in part, can be procured through the American Bible Society. Congregations are urged to share in the cost of these Braille books if the blind member or his family is not able himself to do so. One advantage of such an action by the congregation is that it gives it a sense of sharing with the handicapped.

A newer service is that to the deaf, especially the unchurched deaf. They, too, need the gospel, and unlike the blind who can hear, unless they have learned to read lips, cannot be ministered to in the usual church service. For four years Pastor Shearer, aided by others, has been conducting classes

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Dr. Koch is executive secretary of the Board of Social Missions of the United Lutheran Church in America.

in "Deaf Signs" at our seminaries. Already there are a number of young pastors who can sign The Service and preach a brief sermon in Sign.

A third area of inner missions is the chaplaincy service. Today, Lutheran pastors are serving full time as chaplains in federal and state prisons, in mental and general hospitals, under the Veterans' Administration, and in certain of our larger church homes. Volunteer service is rendered by hundreds of our pastors in hospitals, homes and institutions in their communities. This institutional ministry is growing and is in keeping with our Lord's words: "I was sick and you visited me. I was in prison and you came unto me".

Pastor Shearer has laid great stress upon the church's services to older people. He is a recognized authority on that subject and has been appointed by the Social Security Administration to serve on its committee studying the needs of older people. In an attempt to learn how persons past 65 years feel about the church and its responsibility to and interest in them, a four-day seminar was held in St. Petersburg, Florida, last January. Sixty-one representatives from 10 states, wintering there, attended some of the sessions, filled our questionnaires, and expressed themselves as generally favoring a larger place in the congregation's program for the "oldsters."

Some congregations have clubs for older people bearing such intriguing names as Golden Age Club, Sunset Glow Club, and The Oldsters. In several communities Lutheran congre tions are cooperating in the exp ment of employing a social worke give service to their older membe Here, too, is a rapidly expanding fi of work which the church has just gun to cultivate.

Although the Board of Social M sions is not permitted to own or c trol any institution of the chur such as homes for children or aged, it works in close cooperat with them. When possible, and o upon invitation, the secretary for ner Missions meets with the board a home or its executive committee, visits with the staff, as opportun presents itself. Several of our ho have asked for surveys to be ma evaluating work done, opportuni confronting them, and expansion services into wider areas. For stance, several agencies serving c dren are seeing beyond domicili care into foster home placement, a limited number have expanded i adoptive agencies. That, whene possible, a child should be cared in a family home, preferably that his own family, and only tempora given institutional care, is now a ognized policy in almost all ch caring agencies.

Another type of service which been expanded is to unmarr mothers. During pregnancy and a delivery of the child, wise Christ care and counsel are given th mothers, often teen-agers. Possible turn to their homes, churches, communities is given careful stu Whether or not the child shall be k

Portion of School on Marriage and Family Life, Springfield, Ohio, June 18 to 22.

by the mother or given over for adoption is discussed with her before and after the birth of the child and the welfare of both looked into from a Christian point of view. In certain cases marriage between the father and the mother of the child is arranged. Hopefully, society is beginning to recognize that no child is illegitimate. Parents may be, but the child is innocent of the mistakes of parents and should not be made to suffer for them.

Social Action

The Social Action Department is called upon to act as the conscience of the church in many perplexing problems, personal, national, and international. It is a field which many would like to avoid, but which Christians must enter, for, after all, Christians do not live their lives in isolation, but in society. Questions they must face are: Are there Christian principles to guide me and other professed Christians in the broad field of human relations? If so, what are those principles and how may we learn of them? To answer them is the task of the Department of Social Action.

Since September, 1947, the secretary for Social Action has been the Rev. Harold C. Letts. Both by temperament and training Pastor Letts is well qualified to act as director of this important department and has given himself wholeheartedly and judiciously to his work.

Labor Relations

By action of the church at the 1944

convention, the Board of Social Missions, in consultation with the Executive Board, was commissioned to prepare a statement on labor relations. After some months of work by representatives of both boards, in February, 1946, a statement, "The Church Speaks on Labor", was released. It was met with quite general favor, and representatives of labor and management have expressed their approval of its fairness and sanity. It should be more thoroughly known and studied by church members.

World Order

During the months following World War II, numerous reports were received at the headquarters of the United Lutheran Church for a statement on world order. This time the Executive Board took the lead in preparing the statement, and in 1948 issued "The United Lutheran Church Speaks on World Order". Since the Department of Social Action was consulted in the preparation of this statement, it, too, was approved by the Board of Social Missions. Copies of the statement were sent to all pastors and made available for study by congregational groups at cost price at the printers. Copies of the statement, with a covering letter, were sent to members of the Committees on Foreign Affairs of both House and Senate of the United States Congress, the Secretary of State and his staff, and members of the United States delegation to the United Nations.

Because of the critical international situation existing at the time of t 1950 convention, the Board of Soci Missions presented to that conventi a supplementary report entitled, " Christian Outlook on a Troubl World". The convention approv that portion of the report for dist bution throughout the church. The r port was published in *The Luthera* a copy printed and sent out to eve pastor, and up to 10 copies offer free to any group desiring it. Abo 10,000 copies have been distribute

The board, at its meeting in Apr approved a timely statement on t world situation as it then was and h the same publicized to the chur through the columns of *The Luthera*

In the summer of 1949 the boar in cooperation with Hartwick C lege, promoted on the campus of t college an Institute on World Orde which 86 persons attended. We qualified speakers addressed the gro and a wide interest was aroused in t subject.

Because of the interest expressed this subject by a number of pasto and laymen, an Institute on Marria and Family Life was arranged f representatives of the synods on Ju 18-22, on the campus of Wittenbe College. Seventy-six delegates tended from 12 synods. Such natio ally known speakers as Mrs. Evel Millis Duvall, Dr. Luther P. Woo ward, Dr. Morris Greth, were broug in. Audio-visual aids dealing with t question of preparation and trainin

(*continued on page* 30)

The General and the Nurse

by ARTHUR HERBERT

As this year we celebrate throughout the world the 50th anniversary of the conquest of yellow fever, one of the greatest triumphs of medical history, we also commemorate in our country the 50th anniversary of the establishment of the U. S. Army Nurse Corps.

The beginnings of both these achievements may be traced back to Dr. George M. Sternberg, who was Surgeon General of the U. S. Army at the turn of the century. Dr. Sternberg, the most outstanding individual ever to come from Hartwick Seminary, the oldest Lutheran institution of learning in America, on May 23, 1900, authorized the famed Major Walter Reed to begin experiments to determine the cause of yellow fever, using human beings in the test.

It was Dr. Sternberg who, Oct. 1, 1898, signed the Army Nurse contract held by Clara Louise Maass, the most heroic figure ever to come forth from Lutheran Memorial Hospital, Newark, N.J., the second oldest Lutheran institution of mercy in America. And it was brave and lovely 25-year-old Nurse Maass who helped bring the great yellow fever experiments to their successful conclusion, volunteering to be bitten by the mosquito suspected of carrying the disease, in tests conducted by Major William C. Gorgas at Las Animas Hospital in Havana, Cuba. By her sacrificial death on Aug. 24, 1901, she helped furnish medical science with the clue that since has saved countless lives.

It was Sternberg, again, who in the same year authorized Dr. Anita Newcomb McGee to organize the Army Nurse Corps, superseding the former Contract Nurse program, under which Nurse Maass served her countrymen in war and in peace and finally made her supreme offering to science and humanity.

The Army Nurse Corps is joining hands with Lutheran Memorial Hospital this year in honoring Nurse Maass—even as Lutheran Memorial Hospital joins hands with the Army Nurse Corps in commemorating its founding under Surgeon General Sternberg.

A Tribute to a Sacrifice

The Republic of Cuba is issuing a special postage stamp honoring Nurse Clara Louise Maass, and a similar proposal is before the U. S. Post Office Department, the stamps to be issued on the 50th anniversary of the death of Nurse Maass.

The Rev. Arthur Herbert is president of Lutheran Memorial Hospital Association, Newark, N.J. He initiated the 50th anniversary honoring Nurse Maass.

TRINITY
BUILD CONGREGATIONS' RESPONSIBILITY LIST;
CONDUCT RELIGIOUS CENSUS
WHEN NEEDED
CONDUCT VISITATION FOR
ENLISTMENT IN THE CHURCH SCHOOL
AND THE LUTHER LEAGUE
HOLD A
CHURCH ATTENDANCE CRUSADE;
VISIT
ALL THE INACTIVE MEMBERS;
BEGIN AN ADULT CLASS
STEWARDSHIP OF LIFE;
CONDUCT AN
EVERY MEMBER
VISITATION
ADVENT
EMPHASIZE
BIBLE READING
AND STUDY;
RECEIVE MEMBERS
CHRISTMAS
CONDUCT AN INTENSIVE
VISITATION EVANGELISM PROGRAM
PREPARE BY HOLDING
A PREACHING MISSION
EPIPHANY
BEGIN AN ADULT CLASS
NON-RESIDENT MEMBERS;
RECLAIM THE LAPSED – INACTIVE –
LENT
INTENSIFY THE
CONGREGATIONAL PRAYER LIFE –
FAMILY ALTAR VISITATION;
RECEIVE MEMBERS
EASTER
CONDUCT
POST-EASTER VISITATION;
EVANGELISM PROGRAM;
BEGIN AN ADULT CLASS
PENTECOST
INTEGRATE
NEW MEMBERS;
RECEIVE MEMBERS
ON PENTECOST
PLAN THE TOTAL
CONGREGATIONAL PROGRAM
FOR THE YEAR
RECRUIT LAY WORKERS
FOR THE TOTAL
CONGREGATIONAL PROGRAM;
ENGAGE IN PREACHING
AND PRAYER PREPARATION
"THY KINGDOM COME"
JULY AUGUST SEPTEMBER OCTOBER NOVEMBER DECEMBER JANUARY FEBRUARY MARCH APRIL MAY JUNE

Evangelism—
Through the Year

by CLIFTON M. WEIHE

"The harvest indeed is plenteous, but the laborers are few."

WHEN TODAY we as Lutherans speak of evangelism, we think in no narrow terms. It is not only a lay visitation once a year before Lent. It is not only the great Lenten in-gathering, or a preaching mission, or a community census. Year-around evangelism is all this, and more—very much more.

It is enlistment for the church school, more thorough instruction and training for young and older new members; it is the family altar in every home; it is reaching all the unchurched in our responsibility area; it is transferring our non-resident members; it is following up our temporary non-residents; it is reclaiming the lapsed; it is properly visiting and integrating new members; it is private and group prayer on the hearts of all for the souls of all; it is worshipping with renewed spirit and serving with greater vigor.

Why all this urgency, this interest in other people? Only this, that in love God gave his Son, who gave his life. That's all. And if that love doesn't burst the flood-gates of our hearts, it only means that evangelism must start within each heart anew, and within the congregation.

Nearly half of Canada and the United States outside the church; more than one-fourth of our baptized members under confirmation age, who must be led to conscious knowledge of the Saviour; almost one-third of the confirmed members completely inactive—these reasons are quite enough.

But there are more. One very important need for evangelism is what it does for the "evangelist"! Time and again lives that become conductors of the Gospel current are changed from drabness to new brightness: "Pastor, this week I have found myself."

Year-around evangelism aims are three:

1. To deepen and enrich the spiritual life of believers.

2. To reach out with a persuasive witness to the unchurched people in the community.

3. To provide means for sending the witness to unchurched people beyond the reach of the local congregation.

Your pastor has in his Desk Book a detailed suggested year-around pro-

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The Rev. Mr. Weihe is associate director of evangelism for the U. L. C. A. Board of Social Missions. This is the first in a series of articles on the yearr-around program of evangelism.

gram, which we shall summarize briefly below. Some laymen in your synod have attended the two-day U.L.C.A. synodical evangelism institutes and will be available for service to congregations. The materials of the Lutheran Commission on Evangelism are still available from the Publication Houses, and the Board of Social Missions stands ready to help in any way possible.

Congregational program planning conferences normally should be held in June, to evaluate the previous season's program and plan intelligently for the next. This conference should include the council, the church school staff, officers of organizations, the evangelism committee and other leaders. A retreat of several days would not be too long for such a meeting. Prayer, meditation, and the Word should ground it. Specific plans should be the outcome, with adequate personnel planning to produce the desired outcomes. Before the summer is over, a census may be taken, workers enlisted, responsibility lists developed among youth and adults. Witnesses will need instruction, and the entire congregation must be aroused to the task.

September will see church school enlistment and visitation going on, Luther Leaguers enrolled, new families of unchurched children discovered.

October can be Church Loyalty Month, with emphasis on church attendance. Special Sundays, such as Harvest Home, Family Sunday, Roll Call, Missions Festivals, may be observed, climaxing with Reformatio Sunday. Here is an opportunity for mass rally of Lutherans (or all eva gelical Christians) to make an impa on the community.

Evangelism in October
Church Loyalty Month

Visit non-communicants
Festival of Reformation
Preaching mission
Special Sundays
Visit non-attending youth

November brings opportunities f all believers to strengthen the han of their servants who witness for the away from home. Stewardship giv that privilege. The stewardship of li and gratitude to God is also goo evangelism.

Christmas to Lent is the time f intensive visitation of people on t responsibility list. Only the be methods of lay evangelism should l used. A class for thorough instructio of new members will be started du ing Lent by your pastor. It would l well for members to attend with mem bers-in-training, to the profit of bo groups.

Just prior to Ash Wednesday, brief visit on the entire parish is order, to encourage attendance at a Lenten services beginning with As Wednesday.

The Lenten season is a good tim to stress family worship. With all t aids available, visitors can easi reach every home, in some cases as ing permission to demonstrate t "know-how" of family worship. T

nd filmstrip "At Home With God" recommended for showing to oups. Further, the Parish and urch School Board has a list of ded family devotions to suit varied groups, from the youngest on up.

Easter to Pentecost may be used for low-up visitations on unreached nilies.

(*continued on page* 28)

Year-Around Evangelism
Next Month—November

Win congregation to true stewardship
—visitation, not "collection"
—effective use of available stewardship material
—teach children in school and home the meaning of stewardship
A fitting Thanksgiving service

tewardship

WILLIAM F. KEDDE

THE TOPIC "Stimulating Stewardip" by Dr. Martin E. Carlson, in e June issue of *Lutheran Men,* was esented by the leader at a brotherod meeting. In the general discusn following the presentation sevl remarks were made, one of which as:

"It is easy for a pastor to write out this subject, since it seems to all right in theory, but in the pracal life of a layman it is much difrent. I think that if each member of congregation does what is expected him in regard to the upkeep and elfare of the congregation, there ill be no need for this program of ewardship."

The other members of the brotherood were stunned and not prepared give an answer to this statement nmediately. After a little thought, ie leader of the topic asked:

"What do you think are the requirements of a steward that he may be able to give a good account of his stewardship?"

Another man suggested:

"By reading and studying the Scriptures, you will find that in 1 Peter 4, and especially verse 10, is the right answer to this question."

This verse is the essence of the program of stewardship, for as we have received the manifold grace of God, so we must give to others. Also Paul wrote in 2 Cor. 9:7 that we should not give grudgingly or of necessity.

So the practice of stewardship is an individual matter.

But the practice of stewardship must be stimulated in our own lives and in those with whom we come into contact in the brotherhood, the congregation and the church at large.

One of our leading mean of the church said:

"Evangelism, Christian fellowship, are all embodied in the program of stewardship, since it means the giving of our lives, our talents, our time and material substance to the work of God's kingdom and his Christ."

Mr. Kedde of Omaha, Nebr., is a member the executive committee and of the stewdship committee.

Education For Living

by EARL S. RUDISILL

Will adults study at home?

WILL ADULTS do home work? Members of adult classes cannot gain the full measure of benefits from class sessions unless they do some reading, study, observation, and experimenting out of class—at home. Anyone can listen to a lecture, take part in a discussion, or do one's part in a project better if he has prepared in advance. Will men and women do the necessary work? Or will they just drift along, benefitting little or not at all from the class sessions? How can they be moved to do this work?

Creating the Desire

A. Let the teacher or some one else from the class point out the need for home study and the benefits which may be derived from it. No one is likely to make the effort unless he has some sense of the meaning of study.

B. The teacher may give an attractive assignment, not too long, so as to draw people to study and learning. Enough may be told to awaken curiosity to know the rest. Don't exaggerate or mislead. We are working for sound results.

C. Or, the class may be told about some character who is involved in the lesson. The students will probably want to know more about him.

D. Show the book you want the class to read. Tell what the reviewers have said about it, and what you think of it.

E. Tell what a good time you hav had reading books and periodica pertinent to the lessons, or parallel t them.

F. If the class is one of the sile variety, speak to a few class membe on the outside, privately, and assign small section of reading, and ask the to report on it in a minute or two the next class session. This may e courage others to participate, and t search for information.

G. If the students are ready to r spond, make assignments openly i class, and call for reports at the ne session. But don't make the assig ments a burden. Increase the work individuals show increased readine to assume them.

Providing the Wherewith

A. The pupils' study book of th *Augsburg Series* may be the readin material.

B. Or, it may be one of the electiv courses for adults. Write for the pam phlet, *Elective Series for Young Pe ple and Adults*. The writer will h glad to send it.

C. Know where books and period cals may be secured before makin an assignment. The public librar may have them, or may be willing t procure them.

D. Encourage students to buy an borrow books for reading and study

E. Encourage them to subscribe t

rthwhile periodicals, to read them reading rooms, or to buy them on wsstands.

F. Use the library in preparing to ch.

G. Make use of commentaries and Bible dictionaries in preparing to teach, and encourage students to use them in getting ready for class sessions.

Honorary Life Membership

by PHARES G. BEER

Now is the time to take out Honory Life Memberships for your offirs, service men, relatives and ends so as to have their names apear on the Charter Life Membership lls which will be on exhibition at e next Brotherhood convention. Do t wait until the last minute or until is too late. To be included in this roup your completely filled-in applition blanks must be in the hands of ne Honorary Life Membership sectary of the Brotherhood of the Uni-d Lutheran Church in America, William Shetlock, Coplay, Pa., by une 1, 1952.

These Honorary Life Memberships were received since the close of the irst year group:

Georgia-Alabama Synod
J. H. Zeagler

Illinois Synod
Frank M. Hughes

Maryland Synod
Jacob R. J. Wink
Robert H. Hamer
Christian Will

Midwest Synod
George Wehling

Nebraska Synod
William F. Kedde
Mrs. Johanna M. Kedde

New York Synod
John Tiedmann

North Carolina Synod
Jesse L. Beaver
Carl Cross
Bismarck Capps

Pennsylvania Ministerium
A. Clarence Kramer

Pittsburgh Synod
Virgil S. Fackler

South Carolina Synod
Jesse W. Wessinger
Pierce Shealy

Since that time there has also been received an In Memoriam Membership for James L. Fisher, a leader in St. John's Church, Salisbury, a prominent North Carolina Synod layman, a former president of the North Carolina synodical Brotherhood and a former member of the Board of Pensions and Relief and the Board of Publication of the United Lutheran Church in America.

Message From Headquarters

by EARLE W. BADER

Restore The Lost Sheep

Evangelism and lapsed members will be emphasized at the annual Brotherhood Sunday services on October 21.

THE 33RD anniversary of the ULCA Brotherhood will be observed with church-wide Brotherhood Sunday services on October 21. The third Sunday in October will also be the time when the majority of the Protestant churches in the U.S.A. and Canada will hold their annual men's Sunday services.

It is impossible to overemphasize the benefits to be derived from a well-planned Brotherhood Sunday service. We believe every pastor will recognize the 33rd anniversary service as an opportunity to awaken the latent manpower of the congregation. In having a portion of one of the regular services of worship, the local brotherhood will be inspired to greater loyalty. Only with the pastor's cooperation will permanent good come out of this effort. No one will question the value of Men's Rally Sunday, as it provides the impetus to awaken dormant laymen from their lethargy, and offers a valid reason for visiting those who are indifferent or irregular in church attendance.

The Brotherhood Sunday service should be the time to urge your men to a fuller degree of personal evangelism and Christian stewardship in placing themselves and their means at the disposal of the church. With the Every Member Visitation loomi ahead, it is impossible to evaluate t benefits that this opportunity afford

Program Suggestions

The September issue of *Luther Men* carried detailed suggestions r garding hymns, psalms, scripture le sons and subjects for addresses f your men's service. We will be happ to send you a Brotherhood Sunda packet if you will address your r quest to our Brotherhood offices Bethlehem, Pa.

Too Late!

When we receive a funeral notic of a deceased relative, or read in ou daily paper that a dear friend ha suddenly passed away, we involun tarily exclaim, "This is a terrib shock—if I had only known."

Yes! How differently we migh have acted if God had revealed hi plans to us. Perhaps we intended t write a note of thanks for the man favors we had taken for granted, or word of appreciation was due our d parted friend for his life of consecra ed service to the church. But now is too late and our good intention will always be a haunting memory.

This morning I was brought face t face with just such a situation. I ha placed a long distance phone call t one of our synodical brotherhoo treasurers who has served faithfull in that capacity for a number o years. I was calling to inquire why w had not heard from him in recen months. After the call had gon

rough, the operator inquired for , and a trembling voice at e other end responded, "I'm sorry t he passed away last month." I as too shocked for words! Then I arned that this good brother had en in poor health for some time ior to his death, which explained y he had not sent us his monthly mittances.

If I had only known, I would have ritten him, expressing my appreciaon for his loyal and consecrated serces. Though now it is too late for e to thank him, I know that God will rely reward him for his faithful laors.

I am sharing this experience with ou as a reminder that it is better to show our appreciation to our friends and loved ones while they are living, rather than to send an expensive floral spray for their funerals.

Our Brotherhood has provided a simple and inexpensive method for us to show our appreciation for faithful services to our friends while they are living, with an Honorary Life Membership. After they have passed away we can perpetuate their memories with an In Memoriam Membership. Both of these certificates are dignified keepsakes which will be treasured for years to come.

Please refer below for a convenient application blank. But don't delay. Tomorrow may be too late!

Honorary Life Membership and In Memoriam Department

THE BROTHERHOOD OF THE UNITED LUTHERAN CHURCH IN AMERICA

APPLICATION BLANK

Date .....

Check one:

Life Membership	$10.00 ☐
In Memoriam	$50.00 ☐
Transferral	$40.00 ☐

Name .....

Address .....

Presented by .....

Society and Church .....

Send Certificate to .....

.....

Sent by: .....

Address .....

Mail this application together with check or money order to cover desired certificate directly to William Shetlock, 22 S. Fourth St., Coplay, Pa., and certificate and lapel emblem or pin will be sent immediately to the address above. Please print or type plainly to avoid errors.

Brotherhood in Action

by CHARLES F. BROBST

Enlisting Men

THE NEED for new members is apparent in every brotherhood. The more new men that are enlisted the more the organization grows and the more it can serve. The larger the group the more information and knowledge about the church and its Lord can be imparted to the men and the better the men are equipped to work in the church. More and better men's organizations mean more and better leadership in our congregations. Here are a few suggested plans to increase the membership in brotherhoods.

1. *Each man win one.* Prepare a list of prospects. Write the name and address of each on a separate card. Let each active member select a name and invite that person to attend the next meeting. Arrange with him to stop for him a half hour or so before the meeting starts. If unsuccessful, exchange cards with others for the next month. Keep this up for six months or so.

2. *Send a number of men after one.* A committee of four is appointed to call on one prospect. They do not go together. The first calls on him the first week and invites him to the next month's meeting. The second calls during the second week, and so on through the month. The fourth man calls on the evening of the meeting, and brings him to the meeting.

3. *The Group Plan.* Divide t brotherhood members into grou with about five men in each group. complete squad is to contain 10 me bers. Each group is to bring its me bership to full strength by addi new members. When this is done, th can be regrouped or the objecti may be increased to 15.

4. *Two Sides.* Divide the membersh into two sections, giving each su names as Reds and Blues, Army a Navy, North and South, etc. Each si selects a captain, and in larger grou a lieutenant for every ten men. Ea side sits together at the meeting. T object of each side is to have the lar er attendance. To increase the atte dance each side must seek new me bers for the brotherhood. Contin the contest for a definite period. T losers usually provide a "feed" f the winners.

5. *Contests between brotherhood* Brotherhoods in congregations about equal membership could co pete with each other for the large attendance. Terms and rules that a mutually agreeable can be arrange Friendly competition can result boosting interest and attendance.

Attendance devices can be helpf but they will accomplish nothi worth while unless the program co mittee prepares and gives a progra that interests the men. The men mu be given something that will mak them want to come back.

Have you increased your atten ance? Write and tell us how you d it.

Boy Scouts

GEORGE A. EICHLER

HAVE YOU examined your holding ower of boys from 14 years up? If ou have, you no doubt have been ocked. All over the country scout- g is losing boys in the 14- to 18- ear bracket. Have you inquired into ne reasons for this loss?

The program of scouting ordinarily olds the interest of boys for about our or five years. From then on a ifferent program is needed. These oys are becoming young men.

The Boy Scouts of America have eveloped a wonderful new program or these scouts, called exploring. Lo- al councils throughout the country re making a determined effort to in- roduce this program. Explorer advi- ors are being trained to work the new rogram.

In our churches many boys are lost ight after confirmation. It seems that he spotlight of interest is turned off t confirmation and the boys, instead of plunging into church work, turn away from it. This same thing hap- pens in scouting at about the same time. The lack of a suitable program in both church and scouting leaves these boys without activities suited to their interests and we lose many of them for the time being. This is a dangerous thing and a great loss of young manpower.

Exploring is the answer to half of the problem; that is, so far as scout- ing is concerned. Exploring may be done in the troop, or a separate post may be organized. The boys are called explorers and have a different pro- gram and uniform from the scouts. All scouts become explorers auto- matically on their 14th birthday. Boys who have never been scouts may be- come explorers at 14 years of age.

Exploring, in addition to being a continuation of the scout program for young men, provides a clean slate upon which to write the needs of the group of young men as they *are*. Ex- perience has indicated there are four general areas of interest that fit well into exploring. They are:

First, vigorous physical activities which require the use of intelligence and skill. The explorer activity pro- gram is largely an out-of-door pro- gram and includes such skills as swimming, boating, canoeing; field sports, such as archery, marksman- ship, expeditions; and high adven- ture camps.

Second, vocational exploration is an important challenge to every young man in the last years of his high school. A planned future makes a secure future. Explorers will ex- plore industry, agriculture, commu- nity leadership; in fact, every phase of

(*continued on page* 29)

NEWS

South Carolina Brotherhood

Congratulations to the men of Trinity Lutheran Church, Georgetown, upon the organization of a Brotherhood.

The Rev. G. B. Corley is pastor. Fred Snell was elected president.

Convention

The annual convention of the Brotherhood of the South Carolina Synod will be held at Wittenberg, Leesville, the Rev. J. Milton Frick, pastor, on Friday, Nov. 16.

Piedmont Conference

The regular quarterly meeting of the Piedmont Conference Brotherhood was held at Lake Lodge on Lake Greenwood, August 8, at 7:00 p.m. In spite of the heat, this was one of the better meetings, with an attendance of 80. All the active Brotherhoods were represented as well as three churches which do not have active groups of men. Only three of the pastors of the conference were absent.

After a supper of fried fish and fried chicken with all the trimmings, the business and main part of the program was presided over by President Charles L. Bopp.

Dr. James C. Kinard, president of Newberry College, gave an interesting talk on Christian education and the need for Christian education in our present world.

The entire meeting was held o doors by the water's edge and und the trees. It was quite an inspirati to see how much all the men enjoy the whole program. If you have n tried an outdoor meeting, the men the Piedmont Conference heartily r ommend that you try one for yo men.

Western Conference

Dr. Fred W. Kinard of the Medic College, Charleston, gave the addre at the Western Conference meeting July 29, in the recently complet parish building of Wittenberg, Le ville, the Rev. J. Milton Frick, past

Dr. Kinard challenged the Brot erhood men with his address "Christian Stewardship," emphasizi the various phases of good stewar ship.

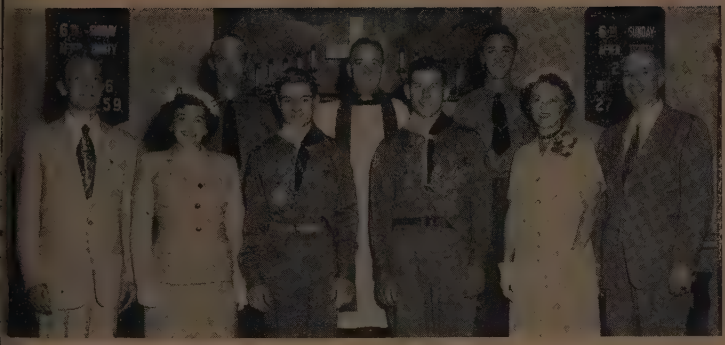
Mr. Hubert Long of Wittenberg l the opening devotions.

Central Conference

"Boy Scouts For Christ" was t subject of the Rev. Dermott Swic good's address at the Central Confe ence meeting at Faith Luther Church, West Columbia, the Rev. V. Long, pastor, on July 29.

Rev. Swicegood, pastor of Mt. T bor, West Columbia, urged the m of the church to take an active pa in the promotion of the youth in t Boy Scout program.

—W. Archie Dodg



Pro Deo et Patria Award

Two scouts of troop 173 sponsored by the Men's Bible Class and the Brotherhood of Holy Comforter Church, Baltimore, Md., were given the **Pro Deo et Patria** award on July 1. In the center of the front row are the recipients of the award, Star Scout Robert Koerber (left) and Eagle Scout Harold E. Kunsch Jr. (right), flanked by their parents, Mr. and Mrs. Adrian R. Koerber and Mr. and Mrs. Harold E. Kunsch, respectively. In the second row, left to right, are William R. Schult, committeeman in charge of advancement, Pastor William Ernest Fox and Scoutmaster Calvin La Motte.

Kansas Convention

Ways and means of helping improve Camp Wa-Shun-Ga were considered by the Kansas Synod Brotherhood when it met there for its annual convention in May. The new executive committee was empowered to work with the Camp Wa-Shun-Ga committee of synod.

In his report to the convention, President W. Leon Jeffrey recommended: 1. Full support of the stewardship and evangelism program of the church. 2. A more aggressive Boy Scout program in the churches. 3. Promotion of the Mission 10 Club. 4. Promotion of subscriptions to *Lutheran Men.*

The Rev. Ernest Tonsing, president of synod, brought greetings, and installed the following newly elected officers: President Ken Anderson of Emporia, Vice-President James Mitchell of Valley Falls, Secretary O. T. Davis of Lawrence and Treasurer Frank Wilson of Peabody.

Georgia-Alabama Brotherhood

J. H. Oetgen, president of the Georgia-Alabama Synod Brotherhood, urged the officers of the local brotherhoods to support these objectives for the remainder of this year: 1. Increase your membership. 2. Support the United Lutheran Hour. 3. Give your meetings a greater spiritual emphasis. 4. Encourage daily devotions and a family altar. 5. Promote a project for the advancement of your congregation. 6. Support your pastor in

the year-around evangelism program of your church. 7. Plan to send delegates to the synodical convention.

Chaplain Awarded Silver Star

The Silver Star, for gallantry in action, has been awarded to Chaplain (Captain) Frank E. Helsel, chief of army chaplains, Major General Roy H. Parker announced.

Chaplain Helsel, a native of Hollidaysburg, Pa., is a clergyman of the United Lutheran Church. He graduated from Gettysburg College, Gettysburg, Pa., in 1935 and from the Lutheran Theological Seminary of the same city in 1938. Prior to his entering the military service in 1942 he was pastor of St. Mark's Lutheran Church, Jeannette, Pa., and upon his release from the army after World War II he became pastor of Grace Lutheran Church, Youngstown, Ohio, until June, 1947, when he re-entered the military service.

Faith on Korea's Battlefields

Front-line chaplains with the Army's famed Second Infantry Division consider "'foxhole religion" one of the best military weapons in Korea.

The durability of "born in battle" security cannot be determined, but such faith has played an important part in the success of the American Eighth Army, according to the cha lains.

There is deep soul-searching amo the fighting men at a time when t world hangs on the brink of glob crises, the chaplains said, and in gro ing for security the soldiers often fi God.

Major (Chaplain) John E. Ga non, Tacoma, Washington (49 101st Street) puts it this way:

"The man in the foxhole is in ne —urgent need. Alone and sometim helpless, his whole system cries o with the conviction that there must something, somewhere in the univers to give him assistance."

"A sense of security is more i portant to the fighting man than s curity itself," he said. "When m have it, they feel more competent a less afraid to do their job."

Another chaplain, Major Lew Sheen, New York City (140 East 52 Street) said, "Nearly every soldi over here realizes to a certain exte that Korea is a spiritual war—a co flict of ideologies such as we ha never witnessed in our time. He asking himself the basic questions life as he reasons his way through t causes and effects of his participati in that conflict."

It is the consensus of the men w have been in a position to know cha

(*continued on page* 29)

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THE EDITOR'S PAGE

God's and Man's Freedom

The Protestant Reformation is usually regarded as an evidence of man's desire to be free, but it is also an evidence of God's desire to be free.

The Reformation in no sense was a movement to liberate men from their obligation to God. In fact, it sought to heighten man's sense of fellowship with God. For Martin Luther defined faith as a *new relationship* to God.

The Reformation was an effort to free men from those who would limit this close fellowship with God; to free men from those who would act as priests between men and Christ, who is the only High Priest; to free men from those who sought to control and limit God in the exercise of his grace; to free men from those who would enslave men's spirits, and offer a false, man-made security.

Philip S. Watson, reflecting the mind of Martin Luther, wrote: "Man is in no sense in control of God."

For God is free. And through Christ we secure real freedom.

Clyde A. Holbrook, in an article in *The Christian Century*, said that in God we are free to read the Bible in many translations, because God is free to meet us where he wills; we are free in the priesthood of believers; free to partake of ordinances and sacraments, not because we thus obligate God to appear in them, but because God is free to appear; we are free to challenge absolutisms that offer false security, for God is greater than man

Yes, we are free, but this freedo is conditioned by our new relatio ship to God. Freedom dare never b come license. We must guard again this attitude: "Nobody can tell m what to do—not even the Church."

Let us not forget that "the Church one foundation is Jesus Christ, he Lord; she is His new creation . . . Christ lives for us in and through th Christian Church, in a special way particularly in the Word and Sacra ment. And thus our relationship t God has something to do with ou relationship to the Church.

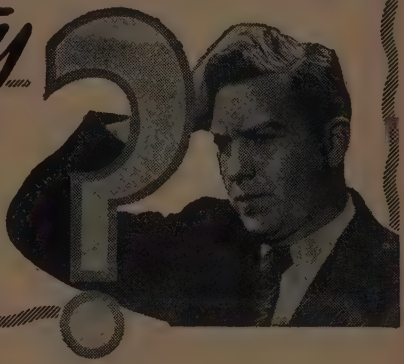
We are free, not bound to any man but we are the servants of all men and primarily servants of God. W can hardly stand in a right relatio ship to God without having a righ relationship to our fellow me through the Church. To ignore th Church means to ignore what Chris established and loves; it means to ig nore his Spirit, which calls, gathers enlightens and sanctifies the whol Christian Church on earth.

To us the Reformation should mea that God is free and that we throug Christ can have the only real freedo worth possessing. But this freedom i always conditioned by God's freedo and by his will, as well as by th means he freely chooses to reach ou after us.

—Joseph B. Mohr

Security

HOW MUCH CAN YOU COUNT ON TODAY - - TOMORROW



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Practicing Christian Citizenship

by CARL F. REUSS

Author

Carl F. Reuss is dean of the faculty at Wartburg College, Waverly, Iowa, and also executive secretary of the Board of Christian Social Action of The American Lutheran Church. He was in charge of the development of the Christian Citizenship Emphasis in that church in 1948, an emphasis which met with widespread interest and participation.

Dr. Reuss received his Ph.D. degree from the University of Virginia. From 1937 to 1944 he served on the Rural Sociology Staff at the State College of Washington, where one of his research studies was on county government. From 1944 to 1948 he was professor of sociology at Capital University, Columbus, Ohio, leaving to accept his present position at Wartburg College.

Among his other memberships, Dr. Reuss serves on the Division of Welfare Committee of the National Lutheran Council, being chairman of its Committee on Social Trends, and serves as secretary of the Commission on Social Relations of the American Lutheran Conference.

WHAT GOOD is a light bulb th won't burn? How helpful are yo car's headlights when the battery dead? You said it! And that's ju about how useful a so-called Chr tian is when he doesn't live up what his Lord expects of him.

When a Christian's heart—his ba tery—has a full charge of the energ producing love of Christ for man, t Christian must put that energy to us It enables him to serve his neighbo interests as his own, for the love Christ compels it.

Such a Christ-inspired man b comes a light for safety and directio a leaven working for the highest sta dards of maximum service, and s to insure preservation from corru tion. He becomes an ambassador f his King, the personal representati

Worship

Hymn: "God of Our Fathers, Whose Almigh Hand"—No. 439 C.S.B., or No. 363 P.S.H

Scripture: I Kings 21

Prayer: Collects No. 17 and 18, P.S.H.

Special Music

Hymn: "Before the Lord We Bow"—No. 4 C.S.B., or No. 366 P.S.H.

Topic:

Hymn: "God Bless Our Native Land"—N 489 C.S.B., or No. 362 P.S.H.

Prayer, including the Lord's Prayer

Benediction

Business

Fellowship and Refreshments

At appropriate places the topic lead should be certain to call for the reports any committees that were appointed to ma investigations in connection with this top Time should be allowed to discuss the repor

his God in the circles in which he ves.

A Christian is a Christian in all of e, including his social and commu- y contacts and the part he takes as citizen. He guides himself by rist's standards; he votes as he nks Christ would have him vote; serves wherever and however he lieves his Master would have him rve. In short, a Christian citizen actices Christian citizenship.

The Times Demand It

Our age is crying for the kind of adership which only a Christian can ve. Confused, uncertain voices call t directions which are contradicted other voices equally unsure. Men ope and fumble amidst their fears, nsions, and insecurities. But the hristian knows why he is living, and Whom he is accountable for his fe. He can give a consistent answer the basic questions of life. This in- ght is sorely needed in our times to give meaning, goals, and purpose to life.

Demands of Christian Citizenship

Christian citizenship is not easy. The Christian citizen must study both the way of Christ and the way of his nation, and try to make the latter conform as closely as possible to the former.

The Christian citizen is *informed.* He has a good working knowledge of the government under which he lives. He knows, at least in broad outline, something of how it came to be, what it is, and how it operates. He understands how the different parts and sections fit together into a working whole. He has some idea, too, of how his government differs from other governments.

Local Government Important

The Christian citizen is not only concerned with his federal and state or provincial government; he also takes a keen interest in his local gov-

Resources

Your church headquarters, through its oard of Social Missions, Social Action, or harities, has materials that will help in the reparation of this topic. Samples are **Christian Social Living, Civic Service Opportunities,** and **How Shall I Vote?**—available from he American Lutheran Church, 57 East Main reet, Columbus 15, Ohio. Other national eadquarters have equally helpful material.

The film library at your state college or brary will have many motion pictures dealng with the way government operates, and ays in which citizens can win and insure ood government.

From your state capitol information may be btained on the make-up of the state legislaure, requirements for filing for a state office, tc.

Local elected and appointed public officials ill be happy to describe the duties they are xpected to fill, major problems and needs hey sense, and ways in which Christian citiens may help to insure good public service.

Aims

1. To learn how many officials of the local government (mayor or burgess, city or town council, school board, county office holders, etc.) are active members of a Christian church.

2. To discover how well members of the local congregation are accepting and discharging their responsibilities of citizenship by holding office or participating in the affairs of government.

3. To face honestly the question of whether it makes any difference if Christians take an active interest in government.

4. To find some of the strengths and weaknesses of government at the community, county, state, and national levels, and to exchange ideas in a friendly, Christian way concerning possible steps that would lead to improvements.

5. To accept as a personal, Christian duty the responsibility to work for just, honest, and efficient government.

ernment. He soon learns that his local government, whether county or municipality, school or road district, in the last analysis is subject to whatever provisions the state establishes for it, and it possesses only those powers which the state entrusts to it.

Governmental units on the local level are very numerous. In the United States alone there are more than 150,000 governmental units with power to tax and to incur debts! Most of these are school districts, with towns and cities making up the bulk of the remainder.

In this great number of local governmental units, with their overlapping boundary lines, and with areas far too small for an age living on easily-rolling wheels, lies one of the major governmental problems of our day. Courageous leadership is needed to modernize and streamline local government for efficient performance.

"Sizing Up" Needed

A Christian citizen *evaluates* his government, sizing up trends and developments to see how they square with God's Word. He is alert to new movements or changes in governmental procedures in order to study their long-range meaning. He asks such questions as: What will be the effects of the growing movement toward a socialized economy under governmental domination? Will its benefits outweigh its drawbacks? How can the people make certain that representative government will not be swallowed up by a government dominated by appointed specialists and experts?

God's Word is always the standard by which the Christian citizen evaluates trends in government. He recalls, too, that God has not told us what type of government we should have. The church can prosper under kings or presidents, under tyrants or well-meaning czars, under socialism or democracy, totalitarianism or even anarchy. The Christian citizen is not trapped into believing that his own pattern of government is especially favored by God.

Is Not Selfish

The Christian citizen is *considerate* of the interests of others. He favors whatever serves the majority, rather than what serves him personally or the class or section of the population he represents.

As discussions arise over town or county zoning, farm price policies, the relocation of a major trunk-line highway, the floating of a bond issue for school or library construction, and many other questions, the Christian citizen takes a broad view of what is best for the community. He serves as an antidote against narrow self-interest.

The Christian citizen is also a *discriminating voter*. He studies the issues that are up for decision, tries to learn something about the candidates who are running for office, and is conscious of the fact that through his vote he has an opportunity to align himself with the cause or candidate he believes is most likely to fulfill God's purpose.

Other Demands

Obedience to law is another quality of the Christian citizen. He obeys the

w not because he fears a visit from e policeman or sheriff, but because appreciates the need for orderly, ll-defined procedures. He works to ve outmoded laws repealed, lest olation of these laws break down spect for all law and order.

The Christian citizen exerts his in- ience to have laws adopted that are harmony with God's will and pur- se, not opposed to it. His biggest oblem arises when he is called upon obey laws which he feels are op- osed to God's will.

The Christian citizen is a *praying* tizen. He knows that only through od's grace and guidance are his pub- c servants—judges and magistrates nd all in authority—able to make ght decisions at the right times. The hristian citizen prays often, not only n Sundays, for God's guidance, pro- ction, and support of public officials n their difficult and responsible offi- es of trust.

The Christian citizen, moreover, is *serving* citizen. If he is qualified he ffers himself as a candidate for pub- ic office. Even in so-called lowly and nsignificant offices he finds opportu- ity to serve—on school or library oards, on town councils or county ommissions, as well as in the state egislature or national congress. He ses these positions as God-given op- portunities to advance the causes which are pleasing to God and to work for the eradication of those which are contrary to Gods' will. The Christian citizen is always conscious that God operates only through men, and he strives to discharge his stew- ardship.

The Christian citizen does not over- look the "cell" of political activity, his local precinct party caucus or or- ganization. He knows that the true be- ginnings of political policy, the selec- tion of candidates, and the shaping of opinion, begin at the smallest local party unit. He sees that it is here that he has his biggest opportunity to in- fluence political action in a vital and effective way.

Church Not Involved

One major note of caution is in or- der. The Christian citizen, as an indi- vidual, should and must exert a wholesome, constructive influence upon the political order. He ought to take a part in politics. *But his church should never take part in politics.*

The church dare never become in- volved in the rough and tumble of partisan politics. But it must espouse Christian principles, even in areas of controversy. It must denounce, as did the prophets of old, specific wicked- ness and injustice in high places and low. It must show the type of social order which may be expected to bring God's blessing. It must shed the light of God's Word upon the moral ills and the social and political weak- nesses of its generation.

The real secret of the effectiveness of the church is its ability, through Christ, to change men's hearts. It prods and stimulates the consciences of men so that they are moved to live unselfishly for others. The church shows men what Christ expects of them in their roles as citizens; it in- spires them to live up to His high ex-

pectation; and it points men to the resources of prayer and the sacraments, of public and private worship, of diligent study of Holy Writ, which provide strength for the high and noble purpose of practicing Christian citizenship.

Questions for Discussion

1. What are the duties of Christian citizens? List duties on the blackboard and discuss them.

2. How is property assessed in our community? Could the system be improved?

3. How many members of the congregation hold public office? What could be done to arouse members of the congregation to a greater sense of responsibility in such matters?

4. How many of the office holders in our community are active members of a Christian church? Should church membership be one of the factors taken into consideration when people run for office?

. What are the lessons taught by t filmstrip, "Mr. Harris Joins the H man Race"? (If other filmstrips a used as substitutes, discuss tho which are used.)

6. Does it matter whether or n Christians take an active part in go ernment?

7. Why should, or should not, t church engage in politics?

Assignments for the December Meeting

In December our topic will be, "Celebrati Christmas." That it may be the happi meeting of the year, careful planning will necessary. Committees should be appoint to carry out the following assignments:

1. A committee to take charge of the w ship. Detailed suggestions will be found the December topic. The worship leader m use the meditations printed in the topic prepare his own. But under any circumstan the pianist and chorister should be inform about hymns that will be sung, and the hyn should immediately follow the meditations

2. A committee to provide a Christmas t and Christmas decorations.

3. One or more leaders to discuss "Chr mas in Our Congregation," and "Christmas yond Our Immediate Circle." Basic mate for this discussion will also be found in December topic.

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(*continued from page* 11)

The Preaching Mission can be he with profit at any one of several tim during the year. Many congregatio are holding such missions annual with great benefit to the congregati as well as to the unchurched who a brought to attend them.

This is a skeleton of the beginnin of year-around evangelism in the co gregation. It brings more and mo professed believers into obedience our Lord's command to witness; brings fruit from the fields that a white unto harvest it surely mu bring joy to all the heavenly hosts

Scouts

(*continued from page* 17)

eir surroundings in business, sci-
ce and the arts. They will correlate
eir findings with their experience
school.

The third phase of exploring is a
lanced social experience. In scout-
g and in the home, these young
en have been learning the meaning
courtesy. All too often courtesy is
oked on as discipline rather than a
ill to be learned as an advantage to
e individual.

The fourth phase of exploring is
rvice, a continuation of the "good
rn" and of the club "good will"
leal of helping in the home. One ex-
lorer service project that is common
n a nation-wide scale is that of pre-
aring for emergencies, becoming an
mergency Service Explorer, and
arning to operate a skilled and or-
anized group in case of community,
tate or national emergency.

So let's all of us, dads and sons, get
ogether on a program for young men
hat will meet the needs of our young
nen and challenge their abilities.

Korea

(*continued from page* 20)

lains who have accompanied the in-
fantrymen into action that the bitter
Korean fighting demanded more of
the soldiers engaged than any pre-
vious conflict.

They believe the difference has
been made up in religion, that many
soldiers have augmented their basic
weapons and ammunition with faith.

Snapshots

"RESPONSIBLE Churchmen" will be the theme of the 13th biennial convention of the American Federation of Lutheran Brotherhoods (an affiliation of synodical Brotherhoods of the National Lutheran Council group) in Hotel Curtis, Minneapolis, Nov. 2 to 3.

THE ALLEGHENY Conference Brotherhood of the Central Pennsylvania Synod will hold its annual banquet on Wednesday evening, Oct. 10, in Grace Lutheran Church, Altoona, Pa., the Rev. Edmund M. Clapper, pastor.

R. BROWN McAllister, Concord, N.C., and the Rev. Joseph B. Mohr, editor of *Lutheran Men*, will speak at the Canada Synod Brotherhood convention on Oct. 14 in St. Peter's, Kitchener, Ont., the Rev. Albert Lotz, pastor.

FIFTY-SIX congregations in the North Carolina Synod are making definite plans for preaching-teaching missions this fall.

TO ASSIST in the prepartion of a shooting script for its motion picture on the life of Martin Luther, Lutheran Church Productions, Inc., has engaged one of the nation's leading film producers, Louis de Rochemont, who was producer of March of Time for nine years and then entered the field of fiction films, in which he produced "The House on 92nd Street," "13 Rue Madeleine," "Boomerang," "Lost Boundaries," and "The Whistle at Eaton Falls."

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Wide Activities

(*continued from page 6*)

for marriage were presented by r
resentatives of the United Luthe
Publication House. The Bible stud
given by the Rev. T. A. Kantonen a
the addresses of Dr. Greth are be
printed, and with other pertinent m
terial are being collected into stu
packets which will be available fr
the board early in September.

Human Relations

After struggling for four years,
vising and restudying the problem
race and minority groups, the Boa
of Social Missions, with the appro
of the Executive Board, answered
recent weeks the demand of t
church for a statement on race. Mo
requests have been received, or
quiries made, during the past fi
years, as to the position of the Lu
eran Church on the matter of ra
than on any other subject. In some
quiries the board was accused of co
ardice for failure to speak out bold
A few thought the church shou
avoid the subject as being too cont
versial. However, the Executive Boa
and the Board of Social Missions ha
spoken for the church and the "Sta
ment on Human Relations" assum
official status.

The statement, which may be re
in *The Lutheran* of August 1, was d
tributed through the *Pastor's De
Book* in September, and made ava
able in quantities for groups or co
gregations who desire to study it a
measure their practices according
its principles. No one expects churc

e approval, but at least it deserves honest study of every Christian.

Evangelism

utheran Men has contained dur- the past years a number of articles evangelism. More are in the pro- s of preparation and will appear its columns during the coming nths. The Brotherhood has adopted ngelism as one of its main objec- es and is working with the Board of ial Missions in the promotion of Year-Around Evangelism Program the congregations. This program ludes enlistment for the Church ool, reclaiming the careless mem- s, recruiting for the Luther League, oth rhood and Women's Mission- y Society, and reaching out with the ristian witness to the thousands ay from Christ and his church.

Deep appreciation should be given the directors of evangelism, the ev. Royal E. Lesher, the Rev. Peter Dexnis, and the Rev. Clifton M. eihe. These men have given them- lves devotedly and wholeheartedly the work of evangelism and have en responsible for its expansion nd more general acceptance through- ut the church.

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